609 We
423 are welcome here. There is not enough land for the people.

632 The whole gemeente here (consisting of eight
173 kampongs) is full of legendary and cosmogonical significance. There were seven ancestors who
443 started it, for example. There is a pasar at
437 Okka simpang which is held once a week. Most
462 of the people who go to this market are women
436 who carry on trade by means of barter. There is almost no money here. I asked what they
[273] could sell, and the only thing they mentioned was arak [wine]. We had some of this and it is not bad.

871 Some people here see no sense in school;
185 others like it very much. There is talk of a lot of people getting together in a "cooperatie" and contributing to the education of a few promising boys in Larantuka.

546 There are no movies here.

The guru said that there has been almost no
178 technological change here in the last fifty years. Everything is the same as it was before.
[407] There is only one plow in the whole area.

665 There are no political parties, and the people here do not even know the name of Sukawati. In Wailolong kampong only the guru and the kepala kampong know of him.

565 There are definitely classes here, including
624 families from the "big house" whose men are
614 eligible for various offices. Then there are the masses, the ata ribu. And then there are the descendants of slaves, that is, the Nipatale sub-subsibs, and the Ama Rere subsib of war captive descendants.

789 There are ideas that the Larantuka radja has
[778] magical power, but we didn't get into the full story of this yet. I was struck by the statement that the magical power of the officers comes out of the holy stones. This is typically Indonesian. And now I remember that he said

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436 sionally one sees a ten sen ketip.[1] The Japa-
727 nese took everything. They also probably melted down a lot of the coins. There is very
●437 little barter here as they have so little merchandise as real surplus. If they need food badly, they may sell cloth in the mountains for some form of food.

493 No one has a car. No one has ever owned a car here. And no one can drive. Buses are
[435] very little used. The fare to Ende is fl. 0.50.

423 The owner of all the land is the mosa laki
614 mere of the kampong. He is thus the tuan
622 tanah. Each family has its own house and garden land which is inherited. The parcels are in family units. Land is not sold, bought, or rented. There is also suku land, usually too far off in the hills (where the kampong lama of the suku is) to work. Thus the Odja suku has some in Rabu, but they never use it. The suku land in the kampong is under the giri tumba. Evidently there are no kepala suku, and thus no real suku property organization. This is because the mosa laki mere was formerly the kepala suku when the suku were localized. In the kampong, most of the suku land is that of Rewarangga, and indeed if one looks back far enough, all of the land in Roworeke belonged to Rewarangga suku. Note that the mosa laki mere is of Rewarangga. The Odja folk were given land for coming in and, for example, helping the Rewarangga in warfare. Thus it is possible, and evidently indeed usual, for incoming suku to get pieces of land from the mosa laki mere who is land master of the original suku.

[609] There is also undivided kampong land, and this may be developed by anyone with the consent of the mosa laki mere. Even outsiders may do this, for example, the people from Ende, who live in the kampong.

[1] [i.e., small silver coin --Analyst]

We There are about ten
326 smiths (are they full time? I doubt it).

241 As before, rice and corn are the staple
177 crops. There has been practically no change except for the introduction of new kinds of bananas, peanuts, and a few vegetables, in
[433] the diet. The local community is still almost one hundred per cent self sufficient.
283 They even make their own thread from their own cotton, although they may buy some thread today.

178 There has been practically no change at all since Vatter's book was written. In Wailolong they still have a tuno wudjo.

[352] Fifty years ago there were no tables or chairs, and there are only a few now. There
291 has been a little change in regard to cloth-
178 ing, especially in that a few men now wear shirts. And a few men also have shoes; there were none before.

A few women wear European dresses; no one wore such dress formerly. They could not sew at all fifty years ago, and there is still not a single sewing machine in Wailolong.

438 A few of the women sell some vegetables and some arak. They buy small quantities of thread, salt, hairpins, soap, medicine, and tobacco. The mountain people sell some of their forest products.

443 There has been no change at all in the mar-
178 ket system here except for the disappearance
●437 of the Delang pasar. This was mostly or entirely a barter pasar. Cash is used at the Okka pasar. Up until seven years ago the Delang pasar was still used. There are no toko or warong here.

483 Very few people have ever ridden in a car here. Roy guesses that at the very most one per cent of the population has had such an experience.

423 The kinds of property in terms of land here are the following: kampong (which is "owned"

1 [See bibliography, cat. 113 -- Analyst]

We

346 351 788 around the main post as around the lodok (see Coolhaas).[1]

443 There is no pasar system here. There are only pedlars who carry goods around. Markets are located only in the big towns: Ruteng, Reo, Labuan, Mborong, etc.

● 437 There is some barter, but most transactions are carried on using cash. Before the Dutch came in there was no money here and the people had to barter.

286 784 Note and very important: There is a taboo on weaving all over Manggarai, except in the north-east quarter. The assistant can mark the border of weaving precisely. The only exception is Todo and Pongkor, where there is no taboo and there is a bit of weaving. I asked if it is a taboo or just a lack of knowledge of how to weave. He said both, but that it is definitely a taboo. If they weave, the crops will fail, and illness will spread across the land. There have been a few attempts to introduce weaving, and the crops have proven to turn bad. It has nothing to do with the totem. He says it is not tjek'i at all, but merely ireng, which means taboo. This is a puzzler, and is amazing.

871 In 1912 three 3-grade schools were opened in Manggarai: in Ruteng, in Reo, and in Labuan. In 1924, a five-grade school was opened in Ruteng. There were about forty schools in all Manggarai before the war, but only one went as far as fifth grade (the one in Ruteng). This is what the Dutch did between 1924 and 1942! There are now about sixty schools in Manggarai. The school in Tjantjar opened in 1947. It serves nine kampongs: Tjantjar, Veol, Ndung, Rai, Puruk, Sampar, Nggarang, Meler, and Tjara. The farthest kampong is Sampar, which is three kilometers walk away.

There is a fourth grade here too, serving all of Rahong. The children come from far away.

[1] [See bibliography, category 113. -- Analyst]